April 7
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

*"The Lord is merciful and gracious, slow to anger, and plenteous in mercy. * * * For as the heaven is high above the earth, so great is his mercy toward them that fear him"* (Psalms 103: 8, 11).

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APOSTLE ERASTUS SNOW.

Born, November 9, 1818; Died, May 27, 1888.

Early in life Erastus Snow partook of the religious fervor which seems to have entered into the hearts of nearly all the New England people at about the close of the first quarter of the nineteenth century. Religious influences had so far affected him that he was prepared to give the message of the elders in 1832, when he first met them, careful thought; and his convictions were so certain, at the age of fourteen, that he voluntarily embraced the gospel and gave himself to the service of the Lord for life. He was ordained a teacher in 1834, and commenced immediately to perform the functions of that office, in bearing testimony to neighbors, and preaching in surrounding villages. From that time forward he was known as a zealous preacher of the gospel, and a devoted laborer in the cause of truth. He was successively ordained to the office of Teacher, Priest, Elder, High Priest and Apostle, and in each magnified his calling as a humble, energetic, wise and faithful minister.

One of the first important missions he performed was introducing the gospel in Salem and adjoining towns of Massachusetts. He had passed through the persecutions of the saints in Ohio and Missouri, and, in 1841, proceeded to this field of labor, where, in company with Elder Benjamin Winchester, he commenced preaching in the Masonic Hall, Salem. Soon after, Elder Winchester went to Pennsylvania, leaving Elder Snow to continue the work alone. He was wonderfully successful in winning friends and enlisting their interest in his message, and in the course of a few months conversions began to be quite frequent; the first five being baptized by him on the eighth of November, 1841; and from that time on members were converted, branches

organized, and a great many New England saints brought into the fold. Among these were the Alley and Felt families.

In the building up of Nauvoo he was an active worker, when not absent on this eastern and other missions. On the martyrdom of the Prophet he hurried from the east, and in the conflict of authority that threatened the welfare of the Church, he was clear-headed and faithful, standing by the Apostles, and using his best endeavor to preserve the people from disaffection.

He assisted in the migration of the people from Nauvoo to Winter Quarters, and was one of the pioneer company, entering the valley of the Great Salt Lake. He and Orson Pratt, being in the advance, were the first of the company to enter the Valley, July 21st, 1847.

On February 12th, 1849, Elder Snow was ordained to be one of the Twelve Apostles, and at the following October conference, he was appointed to a mission in Scandinavia, at the same time Elder John Taylor was appointed to France, Lorenzo Snow to Italy, and F. D. Richards to England. They departed upon these missions on the nineteenth of October, and Elder Snow sailed from Boston on a Cunard steamer for Liverpool, April 3rd, 1850. After spending some time in England, he proceeded to his destination, arriving in Copenhagen June 14th, 1850, in company with Elders George P. Dykes and John E. Forsgren. They were met by Elder P. O. Hansen, a native of that city, who had embraced the gospel in America and was a fellow missionary to Denmark. The way was soon opened for the marvelous work among the Scandinavian people; the first converts, U. C. Munster and Anna Beckstrom with thirteen others, being baptized on August 12th, 1850. Since that time it is estimated that more than fifty thousand Scandinavians had embraced the gospel by 1888, and half that number had emigrated to Utah.

In 1861, in connection with Elder George A. Smith, Erastus Snow accepted the mission to organize and locate settlements in Southern Utah, on the Rio Virgin and Santa Clara. St. George was founded. Here he made his home, and to its growth and the development of the resources of the southern settlements, of which it is chief, he devoted the energies of as faithful and sturdy a colonizer as ever descended from those of the New England shores. In more recent years the progress of our settlements in Arizona, and Mexico, engaged a great deal of Elder Snow's time and attention. He was a constant traveler by team and horseback, over the roughest mountain roads and passes, for forty years; and his physical endurance, even under the severest strains, often elicited from his companions expressions of admiration and wonder.

As a legislator, possessing all the characteristics of a patriotic statesman, with a mind stored with useful information, derived by thoughtful habits of reading and keen observation of human-

ity, he was without a superior in the counsels of our political government. As a theological teacher, a counselor among officers of the Church, a promoter of industries and the material improvement of the people, Elder Snow will be remembered by thousands who had appealed to him for guidance or help. He was one of the noble men of Zion, whose example may be faithfully followed by the youth, in whose welfare he was deeply interested, as will be seen from the earnest solicitude expressed by him, on the occasion of delivering the following:

LAST DISCOURSE.*

I FEEL that it is almost out of place for me to attempt to say anything after the flood of good things that has been poured out upon us all to-night. But it is a pleasure to me to bear testimony of these things, and to feel the witness of the Spirit in my heart, confirming us in the faith which we have received, which we have heretofore embraced and spent our lives to teach.

As has been said, it has been a long time since some of the Apostles have had the privilege of mingling with many of the people, only occasionally, here and there; and it is a great pleasure to us to meet with our brethren and sisters, and to speak to the young men of Israel: and it is impossible to give vent to our feelings in language, but our hearts overflow with prayer and praise and thanksgiving unto God for our children, for our sons and daughters, and for the spirit that is given unto them, and for the principles that they are counted worthy to receive, and the keys and ordinances thereof. For the children which the Lord has given unto us are like a heritage from our Father in heaven, and our feelings cluster around them. Our hopes are centred in the young men of Israel, as has been said, to bear off this kingdom upon the face of all the earth. And here are men before us that are destined to be the noblemen of the world and to figure in all the great affairs, not only of this Church and people, and of this Territory and prospective State, but in the United States and surrounding nations of the earth, as judges, governors, rulers, ambassadors, ministers to the nations; to hold positions of honor, to wield influence in the affairs of men and nations, in the winding up scene, which is fast approaching; but not as fast as many have supposed, notwithstanding every year is bringing it nearer and nearer. We have been wont to feel that inspiration, in bearing testimonies in the past, which brings all things present before us, as if, almost, they were upon us to-day. But after spending our lives reflecting and talking of these things, still they are in the future; for one day with God is as a thousand years, and a thousand years as one day; and what appears to us

*These remarks were made by Erastus Snow at a special meeting of the officers of the Y. M. M. I. A., held in the Social Hall, Salt Lake City, Sunday evening, April 8th, 1888. Reported by F. E. Barker.

to be almost within our grasp to-day, when the spirit of inspiration brings it in part to us, may be many days in the future. The Lord keeps his own counsel in these things, and it is not given to us to understand the day and the hour when the Son of man will come; but it is for us always to be prepared, and to so live that we shall be prepared when He does come. And whether we lay down our bodies before the coming of the Son of man or not, it mattereth not, so that we have filled our days with unselfishness, and are prepared to come forth when the trump shall sound and call forth the dead. I do most heartily endorse those sentiments which have been expressed concerning the dead, who died in the Lord. They do not taste of death. It seems to me that there is no death, but they are moving on to life, life eternal.

Now here are the budding of Israel in the children that God has given to us, striving to learn what they are here for. I can tell you your books are most excellent things, providing they contain truth, and that well and very simply told. The world is full of books, but, I was going to say, not full of the Holy Ghost; and the holy spirit is the best teacher that we can find on the earth. Let us live so that we can be worthy to receive and enjoy that holy spirit, and then if we read we will select truth, and we will cast off the error, we will pick out the good things and let the bad go; books are full of chaff, and reading many of them is like hunting through a barrel of chaff for a kernel of wheat.

The method of getting up books which has been explained here this evening is a good one; (the M. I. A. Course of Reading) to have much that is good condensed in small volumes, clothed in simple language. This will be profitable, and I endorse the sentiment that has prompted this method of reading. It will be interesting, attractive and will excite the interest of a child. It calls to my mind some of my early reading. I have not been a very great scholar, and yet I have read all my life. I have read somewhat promiscuously, but I can say that the sacred books have been the most precious to me. My reading after my first school books was the New Testament, and I began that while I was beginning to read, and spell, and to cipher, and to learn a little grammar. I began reading the New Testament in my leisure moments, and I loved to read the history of the Savior, his life, his teachings, and then the history of the Apostles, and their travels, and some of the Epistles. But considerable parts of these were rather prosy and dry to me in my childhood, but have always grown more interesting as I grew older and better able to comprehend them. I say the New Testament was always a precious book to me, and gave me an inclination to love the Lord, and try to draw God near unto me. After I got hold of the Book of Mormon and some of the revelations given through Joseph Smith—(for I embraced the gospel when I was fourteen, though I had learned to revere God before that time, and my heart was

prepared to receive it)—but when I got hold of some of these revelations, it was like consuming fire in me. I knew these revelations were from heaven, the word of God; and I have always found it from that time to this to be, as I felt, the word of God to His children; and when I read the Book of Mormon, it was never a prosy work to me; I have read it over and over again, and it was always fresh and new.

When it comes to history, the world is full of history, and the world has always been making history. But the first history I read was a little work, called *Gayarre's Compend of the World's History*, and it was all brought into a nutshell, from the history of Nimrod down; in a little volume, not containing more reading than the New Testament. But these facts I well digested, and they have remained with me till this day, while the many volumes it referred to, and which I afterwards read, I was going to say, have gone from me. I speak of it as the effect of a little well digested summary of history. It impressed me more than anything else in the line of history that I have ever read since.

I will not detain you. I will say, God bless you; only I will say one word more, for I would not be satisfied without saying that my experience has been like that of my brethren. I have always mixed up manual labor with my studies. I worked upon the farm with my father till I started out and entered into the work of the ministry. I read nights and mornings, and every five or ten minutes that I had to spare, when I came into my meals; and reflected upon what I had read while I was at work, and was anxious to sit down to read a little more, thus mixing my labor with my reading, and one helped the other; labor strengthened the body, the body strengthened the mind, and the reading furnished some food for my mind to digest, while I was engaged with my hands at my labor. Now, I say, with all your reading, do not forget that we are material beings upon the earth—here on a mission, and for a purpose; and one of the first commandments is to multiply and replenish the earth. Now, brethren, you have got some earth to replenish—and that means not only harvesting the fruit, but planting the potatoes, and looking after the sheep and the calves and the helpmeets that God has given to man to help him multiply. Go to, all you young men who are not married, and get married, and the Lord give you good companions and teach you how to treat them, that they may be a crown of glory unto you through all the eternities of God.

[The meeting at which the above discourse was delivered was quite extraordinary. It was attended and addressed by President W. Woodruff, Elders Thatcher, D. H. Wells, A. M. Cannon, and others. The bishops of Salt Lake City wards and officers of Y. M. M. I. A. were present.—Ed.]

REJOICING IN THE WORK OF THE LORD.

YESTERDAY our home was honored by the presence of a messenger of God, bearing the holy priesthood. He had come to do some work for his Master, and was fulfilling the command of the Savior, who went about doing good. What joy it was to listen to the kind and gracious words that fell from the lips of this noble worker, and to hearken to the good counsel and advice given from a heart that loved righteousness, and was eager to impart the glorious message of life and salvation to any who would hear him. In the evening we visited the home of an investigator, and found there the father, mother and daughter, who gave us a good welcome. When we were rested, the servant of the Lord proclaimed the restoration of the true gospel, related the visit of the "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people" (Rev. 14: 6). With what eagerness did we listen to him as he spoke the words of life. The dear mother had previously expressed a desire to be baptized; and while God's servant was speaking, her face literally glowed with joy; the spirit within shone out with great beauty and made it a pleasure to behold. Have you ever seen that look? Oh, it is uplifting, and is to be seen only in the faces of the truly penitent; she had heard the gospel about twenty-seven years before and retained a testimony of its truth in her heart. (Surely the elders who labored then for a short time in this country will rejoice that "The bread cast upon the waters has returned after many days"). The husband was asked for his consent to his wife's baptism, which he readily gave, saying that she should please herself.

Hark! Listen! The servant of the Lord is again speaking—"Shall we kneel and offer a few words of prayer?" We all instantly knelt down, while joy and peace unspeakable filled our souls as we listened to the humble petition sent up to the great white throne,—words of blessing, love, truth and light. The memory of them lingers yet; and while going about my duties in my home to-day, I have felt a kind of hush, and a desire to retain the sweet impressions of that glorious communion with heaven. My heart has been filled with the desire to spread the gospel and to say something that might convince some other soul of the truth; and to speak a few words in defence of its messengers, who are so often misrepresented, but who I know are good and true. They bear the holy priesthood, and they know that to retain it, they must be pure and unspotted from the world; they realize that they must live, even as the Lord revealed unto Moses when He said: "Ye shall be holy, for I the Lord your God am holy" (Lev. 21: 2). Also John the beloved, in his first epistle third chapter and second and third verses, says: "Beloved, now are we the

sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as he is; and every man that hath this hope in him purifieth himself even as He is pure." He also in the sermon on the Mount said: "Blessed are the pure in heart, for they shall see God." Such are the elders of Israel, who go forth publishing "glad tidings of great joy." I have taken a page out of the life of one of them. O, ye people of the world, who sometimes sit in judgment upon these men, can you show a cleaner page or a purer record? Do you know what our Savior says to them? These are His words: "Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up" (Doc. and Cov. 84: 87, 88). Their message to the world is, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I wish to testify that the Church of Jesus Christ of Latter-day Saints is the one true and living Church upon the earth to-day. It has been set up by the power of God, not of man, and, as prophesied in Daniel 2: 44, "It shall stand for ever." Our Savior has said, "My Church shall be called by my name"; hence the sacred title. It holds the keys and powers to administer in the ordinances. The Lord has revealed to His Church through the Prophet Joseph Smith that, "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile." Let us see to it, that we honor the priesthood at all times, and so order and conduct our lives that we may secure the smile and approbation of our Father in heaven, and finally be worthy to meet him and his beloved Son, without whom there is no salvation; for, "There is none other name given under heaven whereby man must be saved."

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases: who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Psalms 103: 1-4). This is truth! For from the time when my dear mother set her children their first copy to write—"Remember God," his loving kindness and tender mercies have ever been round and about us all. May we, dear brothers and sisters, continue to rejoice in the work of the Lord.

Darnhall, Cheshire. ANNA HIGGINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 7, 1921.

EDITORIAL:

OFFICIAL CHANGES.

CONSEQUENT upon the death of President Anthon H. Lund, March 2nd, 1921, important changes have been made among the General Church Officials. Elder Charles W. Penrose was appointed March 8th, to fill the vacancy as first counselor in the First Presidency and Elder Anthony W. Ivins was called to succeed him as second counselor. Elder Rudger Clawson succeeds President Lund as President of the Twelve Apostles, by priority of appointment in that quorum. Elder John A. Widtsoe was chosen March 17th, to fill the vacancy in the Council of Twelve Apostles caused by the advancement of Elder Ivins to the First Presidency. Elder Joseph Fielding Smith was sustained the same day as Historian and General Church Recorder, in President Lund's place. His successor as president of the Salt Lake temple and in other positions of responsibility and trust have not yet been named. Upon all of the above appointments there can be but one opinion by the Latter-day Saints. Each is most appropriate and will meet the cordial approval and support of the people.

President Penrose is so well known, and has for so long been prominent as an apostle and member of the First Presidency, that no other appointment could have been thought of, to take President Lund's place as first counselor.

Anthony W. Ivins, sustained as second counselor in the First Presidency, is the son of Israel and Anna Lowrie Ivins, and was born September 16th, 1852, at Toms River, Ocean County, New Jersey. He came to Utah with his parents in 1853, and with the family moved to southern Utah in 1861. He was a member of an expedition sent out by President Brigham Young in 1875 to Arizona, New Mexico and Mexico, which visited the various tribes of Indians and established friendly relations between them and the whites. The party visited the Navajos, the Hopis, the Apaches, the Pimas, the Maricopas and the Papagos. It even penetrated Mexico to Chihuahua city, went west into the Sierra Madre country and explored the Casas Grandes district, where the present Mormon colonies were later established.

In 1878 President Ivins went again to the Navajo and Pueblo Indians of Arizona and New Mexico, and in 1882 went to the City of Mexico to do missionary work among the Mexican people. In 1895 he was called to Mexico to take charge of the interests of the Church in that country, and, moving his family to the colonies,

was made president of Juarez stake. He became vice-president and general-manager of the Mexican Colonization and Agricultural company under which the Mexican colonies were established, as well as president of the Dublan mercantile company. He still is in active touch with all the affairs of the colonies.

President Ivins is considered one of the best authorities in the country on Mexican affairs, not only by the saints, but by government officials and well informed people of both republics. Before going to Mexico, Elder Ivins saw service in the Indian wars which prevailed in southern Utah. He held civil office during his residence in St. George, as special policeman of the St. George precinct, city attorney, and mayor, as deputy sheriff of Washington county, as prosecuting attorney, and for six years as assessor and collector for that county. He served in the territorial legislature in 1894, and as a member of the constitutional convention of 1895. He secured the first government appropriation for the Shebit Indians and moved them from the Shebit mountains, where they had been a menace to the white settlers, and purchased and established them on their present reservation on the Santa Clara river. He served as first government agent to these Indians for two years. In private life he has engaged most successfully in the farming and live-stock business, and was manager for two of the largest cattle companies in the west. He had also been connected with various colonization and irrigation schemes. Always a keen student of nature, he often delights his many friends and associates with interesting bits of reminiscence and facts from the out-of-doors life.

In Church activities President Ivins was counselor in the first M. I. A. association in St. George, organized in September, 1875, president of the St. George fourth ward Y. M. M. I. A., was president of the amalgamated Y. M. M. I. A. of the four St. George wards, and was later stake president. In 1881 he was made a member of the high council of St. George stake and in 1888 became first counselor in the St. George stake presidency. President Ivins became a member of the Twelve apostles in 1907. He has been general superintendent of Y. M. M. I. A. of the Church, as successor to the late President Joseph F. Smith, since November, 1918. He is a member of the general Religion Class board. He is president of the board of trustees of the Utah Agricultural college, vice-president of Zion's Savings Bank and Trust company, and director in the Deseret Savings and Utah State National banks. He is also national committeeman for Utah of the Boy Scouts of America.

In 1878 President Ivins was married to Elizabeth Ashby Snow, daughter of Erastus Snow and Elizabeth Ashby. Their children are Antoine R., Anna L., Florence, Leah, Heber Grant, Stanley S., Augusta and Fulvia. President Ivins is own cousin to President Heber J. Grant; the mothers of the two men being sisters.

Elder John A. Widtsoe, who was chosen March 17th, to fill the vacancy in the Council of the Twelve, caused through the placing of Anthony W. Ivins in the First Presidency of the Church, was ordained an apostle by President Heber J. Grant.

Dr. Widtsoe is president of the University of Utah, and came to his present position after holding the presidency of the Utah Agricultural College for many years. He has taken a prominent part in Church activities, as well as being one of the best known educators in the west. He is the author of several books, is regarded as an authority on agricultural and irrigation subjects, and has taken an active part in educational gatherings over the country. He is a member of the general Y. M. M. I. A. board, and belongs to many civic organizations.

The following biographical sketch, made about twenty years ago, supplements the above brief note concerning his life. He is a remarkable student, educator, administrator, and most efficient writer and public speaker: "He is the son of John A. Widtsoe and Anna C. Gaarden, and was born January 31st, 1872, on the island of Froen, Trondhjem amt, Norway. He was baptized April 3rd, 1884, by Elder Anthon L. Skanchy, and in 1884 he emigrated to Utah, together with his mother and younger brother. They located in Logan, Cache county. From the time he first became connected with the Church, he has taken an active part in its affairs, and has always been a zealous worker in whatever capacity he has been called to serve. Brother Widtsoe was from early youth possessed of a keen desire for knowledge, and at an early age he became a student in the B. Y. college at Logan, from which school he graduated in 1891. He then entered Harvard University, Cambridge, Mass., and in 1894 graduated with the highest honors. During 1894-98 he gave instructions as professor of chemistry in the Agricultural College, Logan. August 5th, 1898, he was ordained to the office of Seventy and set apart to do missionary work in connection with his studies in Europe. He entered the University of Göttingen, Germany, and after applying himself diligently to his studies he graduated from that institution with the degrees of A. M. Ph. D., in 1899. Elder Widtsoe also made trips to Denmark, Norway, Switzerland and France, in the interests of his studies while abroad. On his return to Utah, in 1900, he was made director of the experiment station of the State Agricultural College, Logan. His special branch of study is chemistry, and he has earned a splendid record in that field. A number of his experiments and researches have attracted the attention of many scientific men at some of the leading institutions of learning."

It may be added that works of Dr. Widtsoe's authorship have attained celebrity and are used as text-books in the leading American universities.

J. F. W.

MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held in the York Street Dancing Academy, Belfast, Sunday, March 27th, 1921. There were present Elder Junius F. Wells from the Liverpool office, President B. R. Birchall, accompanied by his wife and daughter, and Elders Charles and Herman Horlacher, from Dublin; traveling Elders Kirby, Horlacker, Warburton and Brimley of the Irish conference. Three public meetings and a priesthood meeting were held and were attended by about fifty, at the public services. Besides Elder Wells, who spoke at each of the meetings, and President Birchall, who delivered an inspired, interesting Easter sermon, all of the traveling elders addressed the conference; prayers were offered by Elders Pring, Ditty and Church, and the brothers Horlacher. The congregational singing was accompanied by Sister Russell at the organ. Solos were beautifully sung by Sister Sarah Church and Elder Brimley. An excellent spirit prevailed throughout the conference, and a revival of interest and increased desire to build up the Belfast branch was manifested. An effort is being made to secure a more suitable hall for meetings, and an application will be made for permission to hold out-door meetings as soon as conditions are somewhat improved. Following the conference President Birchall and family visited Londonderry to hold a sacrament service at the Simpson farm.

IDLE GOSSIP.

AMONG the tools with which the devil works, is idle gossip. As much harm is brought about through gossip as in any other way. Homes and lives are broken up, sometimes ruined, because of idle, inconsiderate words which find circulation through the press. Though they may be spoken thoughtlessly, they are distorted so as to create scandal, upon which some newspapers appear to thrive. Ofttimes there has not been the slightest truth in the printed story, but gossip has carried it on the wings of fancy until its message of lies has spread abroad and done its irreparable mischief.

Latter-day Saints are cautioned against this evil, and should be very careful about what they do and say that can be in any way harmful to their fellows. As the people of the Lord, they are required to set an example for others to follow. They must not repeat gossip nor circulate stories about people, which they do not know to be true. Joseph Smith, the prophet, declared that the habit of fault-finding leads to apostasy. A good rule is to talk about things instead of people and never say or do anything that will hurt an individual. Remember the beautiful words, "School thy feelings O, my brother," and the true sentiment expressed in

the thought, "We must all speak kind words to each other." Do not set yourself up as a judge of your fellows. Remember only God has this right. If you cannot say anything good of them do not say anything at all. Life is a school, and experience is a good teacher, though sometimes a hard one. But the lesson is worth learning if we can but destroy this devil's tool, idle gossip, by good words. It can be done, returning good for evil, and above all, by "doing unto others as you would have them do unto you." Ask God to help you to do this, and think before you speak.

HAROLD H. JENSON.

INDIAN HORSEMANSHIP.

A CORRESPONDENT of the Omaha *Herald* had been among the Indians, and this is how he tells of what he saw:

In the Indian camp of the Arapahoe chief Friday, we saw many curious scenes and learned much of Indian life. One day Friday said to me he would like to show off his young men and let me see how well they could ride. At first I expected some treachery, as the whole herd of ponies was in the hands of the troops. The old chief, however, was so earnest and apparently honest about it, I told the captain, who had the herd in charge, he might let them have fifty ponies for his young men. In about an hour they drew up before the tents in war paint and feathers, and were as fine a looking set of young fellows as I have ever seen. Hardly one but was six feet in height and beautifully proportioned. They sat their horses like centaurs, and were ease and grace itself in the saddle. At a signal from the chief they began their movements, with a yell that sent the blood curdling to my heart, and was enough, if heard unawares or in the night time, to make one's hair stand on end. In a moment they had disappeared over a neighboring hill to the right, and I thought they had gone; but hearing a mighty trampling of horses, I looked to the left, and there they came. I can compare it to nothing but the wind, and they swept by so compact that they looked like a ball of horses and men.

Splitting in two, one body swept to the right and another to the left, and again disappeared. In about two minutes the two bodies charged each other in solid lines, and I waited breathlessly for the shock, but, as the horses' heads almost touched each other, the files skillfully opened to the right and left, and passed through the intervals without touching. Wheeling to the right-about they passed back in an instant, and again disappeared over the hills. It was about fifteen minutes before they came in sight, and Friday informed me they were blowing their horses. Presently on they came and wheeled by fours, formed columns, and finally deployed as skirmishers. It was now we saw the finest individual horsemanship. Some would approach, lying so close to the pony's

back that nothing but the horse could be seen. Others stood up and rode as circus men do. Some would hang with one foot and one hand on the horses and sweep by, their bodies completely protected by the bodies of the animals. Some leaped upon the ground, holding to the mane of the horse, and after running a step or two would swing themselves up on the backs of the horses again as easily as any circus man could do it. The positions they assumed and the feats of horsemanship they performed were incredible, and I doubt if anything outside of a circus-ring equaled it. They would throw objects on the ground and pick them up again while passing at full speed, the warriors hanging to the sides of the horses with one foot and one hand. They drew bows and shot arrows from underneath the necks and even the bellies of their horses while riding at a fast gallop.

Our cavalry could not learn to ride as well as these Indians did, if each man was trained for twenty years. They exchanged horses while riding, and got behind each other. One man would fall off his horse as if wounded, and two others would ride up beside him, and, taking him by an arm and leg, swing him between their horses and carry him off. The exhibition, or drill, as Friday called it, lasted nearly two hours, and the men and horses were completely exhausted. I had never seen such magnificent feats of horsemanship in my life, and I freely said so. At this Friday was much pleased, and calling up the young men, repeated to them in a loud voice what I had said, and added a few words of his own complimenting them. The young men were very proud of the manner in which they had acquitted themselves, and I could imagine the feelings of their parents and sweethearts. The performers were much worn out, some of them being hardly able to stand after their violent exercise, and all the evening I saw them lying in the lodges, where the Indian women brought them food, bathed their hands, arms, and limbs, and combed their hair.

FROM THE MISSION FIELD.

Arrivals.—The following elders arrived at Liverpool, per s.s. *Metagama*, March 24th, 1921: Tyler Hyrum Barton, Kaysville, Utah; Marvin Leroy Nielson, Garland, Utah; Robert Warburton, Evanston, Wyoming; Leonard Brimley, Farmington, Utah; Cyril William Fossey, Magrath, Canada; Alexander Criddle, Kaysville, Utah; Frank M. Nish, Garland, Utah; Q. David Hansen, Richfield, Utah; John Henry Zenger, Salt Lake City, Utah; Ronald Maurice Jones, Henefer, Utah; Joel Allen Smith, Holbrook, Idaho; Aaron Perkins Leishman, Wellsville, Utah.

Priesthood Meeting.—A special priesthood meeting was held in

the Hucknall branch of the Nottingham conference, on Saturday, February 5th, 1921. There was a good attendance. President Stallings reviewed the various reports, offering some criticism; and giving instruction for the more accurate reporting of the affairs of the branches. Short addresses were delivered by Elders Dan. C. Smedley and Leigh W. Clark, visitors from the Sheffield conference, also by Elders Charles H. Last and John Max Toolson, recently appointed to this conference.

Socials.—On Thursday, March 17th, 1921, the Relief Society of the Sheffield branch held a social to commemorate the organization of the Relief Society. A special program was rendered, consisting of musical selections, songs, recitations, etc., after which refreshments were served. The latter part of the evening was turned over to games. All who were present enjoyed the occasion and heartily applauded the items of the program rendered.

Thursday, March 17th, 1921, the North London Relief Society celebrated their anniversary by giving an enjoyable tea. The evening meeting was largely devoted to Relief work. President May A. Stray, and Counselors Celia M. Barnes and Louisa Poole, gave good talks. The officers and members, as well as the elders, contributed musical selections. Elder John E. Cottam gave the principal address.

Relief Society Meeting.—In honor of the eighty-fifth anniversary of the founding of the Relief Society organization in the Church of Jesus Christ of Latter-day Saints, a special meeting was held in Handsworth chapel, Birmingham, Tuesday, March 17th, 1921. President Charles W. Hatch presided, and Sister Caroline J. Hatch conducted the exercises. Sister Louisa Mason, president of the Saltley Relief Society, gave the history of the organization; and Sister Emma Vale, president of the Handsworth society, told "What the Relief Society can do:" Sister Mary A. Blackmore, of the Sparkbrook society, was to have spoken on "What the Relief Society has done," but being unavoidably detained, Sisters Caroline J. Hatch, Amy G. Taylor, and President John M. Joseph, filled this number. Special music was given under the direction of Chorister Charles C. Edwards, with Walter S. Boyd at the organ. A large number were present, including many investigators and friends. The Relief Society presidents recently sent the following message to President Emmeline B. Wells: "The Relief Society sisters of the Birmingham conference join their fellow workers across the sea, in wishing you a happy birthday."

Appointments.—Elder J. Fred Pingree, who has been traveling elder in the Liverpool conference since his transfer from London,

December 13th, 1920, was assigned to labor in the Liverpool office March 21st, 1921.

Elder Arthur L. Crawford, from London, December 13th, 1920, was appointed traveling elder in the Liverpool conference.

Elder Tyler Hyrum Barton was appointed, March 24th, 1921, traveling elder in the Birmingham conference.

Elder Marvin Leroy Nielson was appointed, March 24th, 1921, traveling elder in the Birmingham conference.

Elder Robert Warburton was appointed, March 24th, 1921, traveling elder in the Irish conference.

Elder Leonard Brimley was appointed March 24th, 1921, traveling elder in the Irish conference.

Elder Cyril William Fossey was appointed, March 24th, 1921, traveling elder in the Manchester conference.

Elder Alexander Criddle was appointed, March 24th, 1921, traveling elder in the Manchester conference.

Elder Frank M. Nish was appointed, March 24th, 1921, traveling elder in the Manchester conference.

Elder Q. David Hansen was appointed, March 24th, 1921, traveling elder in the Liverpool conference.

Elder John Henry Zenger was appointed, March 24th, 1921, traveling elder in the Liverpool conference.

Elder Ronald Maurice Jones was appointed, March 24th, 1921, traveling elder in the Liverpool conference.

Elder Joel Allen Smith was appointed, March 24th, 1921, travel ing elder in the Leeds conference.

Elder Aaron Perkins Leishman was appointed, March 24th, 1921, traveling elder in the Leeds conference.

Branch Conferences.—Norwich branch conference was held Sunday, March 20th, 1921. There were four sessions, namely: Sunday-school, sacrament, priesthood, lady missionary and officer's meeting, and evening service. President James Gunn McKay, Elders William H. Wilson and Charles D. Barnes, as well as some members from the Loddon and Lowestoft, branches were present. The saints were especially happy because they had again secured a hall to meet in. During the afternoon session the Relief Society was re-organized, with Hannah Crotch, president; Anna Wilkin and Emma Howes, counselors; Harriet Sydney, secretary, and Edith Southgate, treasurer. The Sunday-school was re-organized with Frederick Tuttle, superintendent; Mabel Moyses and Alfred Burrell, assistants; William Crotch, secretary and treasurer; Herbert Brown, May, Eva, and Rose Wilkin, teachers. There were a number of strangers and investigators present during the day.

March 20th, 1921, the South London branch conference was held. There were in attendance Elders Kirkham and Western. Priesthood meeting occupied the morning session; an open-air

meeting on Clapham Common at 3 o'clock; Sunday-school at 4:30, and evening meeting at 6 o'clock. There was a very good attendance throughout, including fourteen investigators. The authorities of the Church were sustained. The instructions, sermons, and songs were greatly appreciated.

A very successful branch conference was held at Barnsley, March 13th, 1921. There were in attendance President Hamstead, Elders William L. Wyatt, Dan C. Smedley, Leigh W. Clark, Alvin G. Lovell, Ervin Rawlings, and Thomas Taylor. Two sessions were held, conducted by Elder Robert H. Briggs. Among the saints present there were some candid investigators. Instructive discourses were delivered by the elders, which were highly appreciated by all present.

TO MY BOOKS.

As one, who, destined from his friends to part,
Regrets his loss, but hopes again erewhile
To share their converse, and enjoy their smile,
And tempers, as he may, affliction's dart,
Thus, loved associates, chiefs of older art,
Teachers of wisdom, who could once beguile
My tedious hours, and lighten evey toil,
I now resign you; nor with fainting heart:

For pass a few short years, or days, or hours
And happier seasons may their dawn unfold,
And all your sacred fellowship restore;
When freed from earth, unlimited its powers
Mind shall with mind direct communion hold,
And kindred spirits meet to part no more.

—Roscoe.

DIED.

Ramm.—March 1st, 1921, Harry Ramm. Born at Driffield June 16th, 1872; baptized at Hull, November 9th, 1889, and confirmed a member of the Church the same day.

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